



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

experience. They are an expression of the same forms that condition the order of the objective universe. The presence of these forms changes sensations into ideas or thoughts, and thus makes of a sentient being a thinking mind. Sensations are presentative feelings; ideas are representative. Alone through these forms, which are formulated in mathematics, logic, etc., a mind conceives the idea of necessity which cannot be deduced out of the mere data of sense-experience. Cognition is possible only through a constant reference to these forms and formal systems. Leibnitz is therefore right that there is in every mind not only that which came into it through the senses but also the mind itself, viz., that something which represents the relations among the sense-impressions; there are the categories in which they are arranged and also the systems of pure forms which are abstracted from such arrangements. Yet the fact that these mental forms are constitutional does not render them innate or mystical. That element of experience which produces them is a universal feature of reality; it is form. The idea of necessity is nothing but the universality of the law of sameness that has become conscious.

P. C.

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. By *Wilhelm Gottfried Leibnitz*. Together with an Appendix. Translated by Alfred Gideon Langley. New York and London: The Macmillan Co. Pp. 861. Price, \$3.25.

The students of philosophy who go to the sources for their knowledge and are not content to rely wholly upon historical expositions, will welcome the present work containing the New Essays of Leibnitz. The translator, Mr. Alfred Gideon Langley, has performed his arduous task carefully, and supplied to the text a vast volume of bibliography and biographical notes, which, with the original matter itself, have swelled the book to 861 octavo pages. In the face of this fact it is well that the translator did not incorporate his intended "Introduction on the Philosophy of Leibnitz" in the work. The book is a translation of the entire fifth volume of Gerhardt's edition of the philosophical works of Leibnitz, including Gerhardt's brief introductory remarks of nine pages—matter which, being partly Latin, partly French, and partly German, has never before in its entirety been translated into English. The contents of the volume are too well known to philosophical students to need restatement, and we shall only say that the four books of which they consist treat: (1) of innate ideas; (2) of ideas; (3) of words; (4) of knowledge. The appendix, besides notes and introductions, contains the letter of Leibnitz to Jacob Thomasius on the history of philosophy, one or two fragments, an essay on atoms and on the origin of things, and most important of all the essays on dynamics which constitute the body of Leibnitz's share in the great controversy of the eighteenth century on the measure of force. It is important to know that these essays are contained in this volume. The indexes are unusually full and complete, and great care seems to have been exercised in all points of textual criticism. Upon the whole, we have a useful work, rendering a distinct service to the literature of philosophy.

μ.

SYSTEMATISCHE PHYLOGENIE DER WIRBELLOSEN THIERE (INVERTEBRATA). Von Ernst Haeckel. Zweiter Theil. Berlin: Georg Reimer. 1896. Pages, 720. Price, 17 M.

The readers of *The Monist* are perfectly familiar with the character of Professor Haeckel's present work, the first and third parts of which we reviewed on their original appearance (see *The Monist*, Vol. V., p. 451, and Vol. VI., p. 311), so that we have now merely to note the publication of the second part which treats of the phylogeny of the invertebrates. The entire work is now complete. It is marked by the same qualities as all of Professor Haeckel's books,—lucidity of style and breadth of view; and when we remember that the vivid hypothetical picture which the author here offers of organic ancestral history is the net result of thirty years of hard, fruitful labor in this domain, we can approximately grasp its worth and import. Professor Haeckel's indefatigable pen is never idle, and we have also to record the publication of a large quarto brochure of 177 pages on the phylogeny of the Echinoderms, with many handsome plates (*Die Amphorideen und Cystoideen* Leipsic, Engelmann).

μ.

SOCIOLOGIA E FILOSOFIA DEL DIRITTO. By *Lorenzo Ratto*. Turin: Unione-Tipografico-Editrice. 1894. 8mo, pages, ix+178.

STATO E LIBERTÀ: SAGGIO DI SCIENZA POLITICA. By *Lorenzo Ratto*. Savona: A. Ricci. 1890. 8mo, pp. xii+118.

These two volumes cover in part the same ground. In the preface to the first we are told that in it are summed up the results of various investigations which may be published later on. Its seven chapters are devoted to the following subjects: The relation between philosophy and science, social philosophy, the conception and limits of natural sociology, the sociological problem, the crisis of the philosophy of law, and the task of juridical sociology. The second volume considers the natural formation of the state, the state as a living organism, and liberty as the foundation of juridical and political institutions. Both volumes are valuable contributions to the modern task of clearing up the conceptions of the branches of knowledge they discuss, and the relation of these branches to other disciplines.

Especially interesting is the author's conception of sociology. In this country the drift of expert opinion on the question as to whether sociology is a philosophy or a science seems to be toward the conviction that it is a correlating and co-ordinating philosophy. Dr. Ratto, however, while granting the existence and importance of a social philosophy, called by him sometimes general sociology, maintains that there is also a place for a science of sociology. Philosophy, which he limits to the consideration of concepts and problems not peculiar to any science but common to all, he divides into three sections corresponding to the three groups of sciences—Cosmology, Biology, and Sociology. The last of these groups he divides into three sub-groups: natural sociology, moral sociology, and political sociology. Natural sociology includes a group of sociological sciences not yet carefully distinguished,